6

THE MISTERIE OF MEGIDDO, OR FIRST ENCOVNTER OF ARMAGEDDON:

Wherin the late purpose and preparation, horrible and huge, of Antichrist and his adherents, against her most excellent Maiestie, our most prudent Deborah, and the whole Church and children of God, is briefly noted.

Together with the successe that it hath sorted vnto by the iustice and mercie of the Almighty: his iustice toward them, his mercie toward vs, with the hope that is to be conceiued of Antichrists final fall in short time.

Tyrus did build her selfe a strong holde, and heaped vp siluer as the dust, and golde as the myre of the streetes. Behold, the Lord will spoyle her, and he wil smite her power in the sea, and she shalbe deuoured with fire. Zac. 9. 34.

Veni & ostendam tibi damnationem meretricis magnæ, quæ sedet super aquas multas, cum qua fornicati sunt reges terræ, & inebritati sunt qui inhabitant terram, de vino prostitutionis eius. *Reuel. cap. 17. vers. 1. 3.*

LONDON.
Imprinted by I. Windet, dvvelling at Paules wharfe, at the signe of the Crosse-keyes
1589.

LONDON.
Imprinted by I. Winder, dwelling at Paules
whatſe, at the ſigne of the Croſſe-keyes.
1589.

TO THE RIGHT HO-nourable, Sir VVilliam Fitz-wil-*ams, Knight, Lord Deputie of Ireland,* my verie good Lord.

IN the depth and profoundnes of that misterie (right honorable) which S. Paul *in the fifth to the Ephesians termetha great secrete, the spirituall vnion of Christ vnto the Church his spouse, and of euery Christian soule vnto her spouse and Sauiour Christ Jesus, whereby the misticall bodie & euery member thereof, depending of the head, are made as it were one flesh, we are effectually taught both what the Church in generall, and euery good Christian in particular, is to expect in this world, which as it persecuted and crucified Christ in his natural bodie, so in his misticall body, & euery part & member therof, it omit-*

teth not to vſe croſſes & cõtinuall afflictions, in ſo much as there are few places in the propheticall Scriptures, foreſhewing the paſsions and perſecutions of Chriſt our ſauiour, but the ſelfe ſame doe alſo intimate in their ſecrete ſence, the moleſtations and troubles of the Church, and with all, the afflictions in this world of euery good and ſincere Chriſtian. A notable example therof haue we in the ſecond Chapter of the booke of wiſdome, where the rancor of the Iewes againſt Chriſt: of the worldlings & reprobat againſt the true church of God: of the wicked & vngodly, againſt euery good Chriſtian, is plainly and pithilie expreſſed. Come & let vs enioy the pleaſures that are preſent, & let vs cherefully vſe the creatures as in youth. Let vs fill our ſelues vvith coſtly vvine & ointments, & let not the floure of life paſſe by vs.

Let vs crovvne our ſelues vvith Roſe-buds, afore they be vvithered.

Let vs all be partakers of our vvantonnes, let vs leaue ſome token of our pleaſure in euery place, for that is our portion, and this is our lotte.

Let vs oppreſſe the poore that is righteous, let vs not ſpare the vvidovv, nor reuerence

uerence the vvhite haires of the aged that haue liued many yeres.

Let our ſtrength be the lavv of vnrighteouſnes, for the thing that is feeble is reprooued as vnprofitable.

Therfore let vs defraud the righteous, for he is not for our profit, and he is contrarie to our doings, he checketh vs for offending againſt the lavv, and blameth vs as tranſgreſſors of diſsipline.

He maketh his boaſt to haue the knovvledge of God, and he calleth himſelfe the ſonne of the Lord.

He is made to reproue our thoughts.

It greeueth vs alſo to looke vpon him, for his life is not like other mens, his vvaies are of another fashion:

He counteth vs as baſtards, & he vvithdravveth himſelfe from our vvaies as from filthines, he commendeth greatly the later end of the iuſt, and boaſteth that God is his father.

Let vs ſee then if his vvord be true, let vs proue vvhat end he ſhall haue.

For if the righteous man be the ſonne of God, he vvill help him and deliuer him from the hands of his enemies.

Les

Let vs examine him vvith rebukes and torments, that vve may knovv his meeknes and proue his patience.

Let vs condemne him vnto a shamefull death, for he shalbe preſerued as he himſelfe ſayth.

Such things do they imagine and go aſtray, for their ovvne vvickednes hath blinded them.

And they do not vnderſtand the miſteries of God neither hope for the revvard of righteouſnes, nor can diſcerne the honour of the ſoules that are faultles.

How this agreeth with the Iewes dealing with Chriſt, the Euangeliſts beare witneſſe, how it is appliable to euery good Chriſtians afflictions, I referre to the teſtimony of their ovvne conſciences: and did God further trie them, or the godleſſe further anoy them, that their complaint might be as great and as grieuous as that of Boetius. Quod à te (Philoſophia) inter ſecreta otia didiceram, tranſferre in actū publicæ adminiſtrationis optaui, tu mihi, & qui te ſapientum mentibus inſeruit deus cōſcīj eſtis nullum me ad magiſtratum niſi omniū commune bonū ſtudium, detuliſſe. Quoties ego Cōgaſtum in

imbe-

imbecillis cuiuſque fortunas impetum facientem obuius excepi ? Quoties regium præpoſitum ab incepta & perpetrata iam prorſus iniuria deieci ? Quoties miſeros quos infinitis calumnijs, impunita Gothorum auaritia ſemper vexabat obiecta periculis authoritate protexi. Nunquam me à iure ad iniuriam quiſquam detraxit. Quis innocẽtiam noſtram euentus exceperit vides, pro veræ virtutis præmijs, falſi ſceleris pœnas ſubimus.

Yet ought they neither to be weary of well doing, nor diſpaire of Gods goodnes who doth all things for the beſt, and both can and will in his good time amend what ſoeuer is amiſſe, but rather receaue ſingular cõfort, ſith theſe kinds of tribulations are ſure & infallible teſtimonies that they are members of that body and vnited to that head, which through momentary croſſes and afflictions hath paſſed, and ſhall enter into eternall and euerlaſting glory. Let euery good Chriſtian therwith ſolace his ſoule, and if particular griefes ouermuch oppreſſe, let vs with Eſdras *repreſſe our priuate paſſions, with beholding the croſſes and afflictions of Sion, which now driuen by the Turkes and infidels into a part of* Europe, *is there purſued by*

Eſdr. lib. 2. cap. 10.

by Antichrist and his adherents, who raise horrible persecutions euery where, especially in Fraunce, Flaunders, Spaine, Italie, *& other regions, in which places wee may well say our* Psalterion *fainteth and the song ceaseth, & our mirth is vanished away, and the light of our candlestick is quenched, and the Arke of our couenant is bereft, & our holy things are prophaned, and the name that is called vpon ouer vs is almost dishonored, and our children are put to shame, and our priestes are burnt, & our Leuits are carried into captiuitie, and our virgins are defiled, & our righteous men spoiled and our children destroied, and our young men are brought in bondage, and our strong men are become weake, and which is greatest of all,* Sion *the Seale hath lost her worship: and whereas the great goodnes of God hath giuen yet a breathing place vnto his afflicted people, and raised her most excellent Maiestie for a succour to* Sion *within her highnes Realmes and dominions, there may we againe beholde continual assaults and attempts, by frawd, by force, by violence, by villany: to ruinate, subuert, destroy and extirpate both her most royall Maiestie, and all within her maiesties dominions, and territories. But the euer liuing*

Lord

Lord doeth neuer in extremities faile his people, but mightelie fighteth for vs, through whose might and mercie we shall shortlie see Sion *a buylded Citie, and* Babylon *a confused heape. Their fraudes, and mischieuous practises against his Church, his diuine Maiestie hath turned to their owne ruine: their huge and wonderfull preparation, both by sea and land, whereby they thought to haue rooted out whole nations, hath sorted out to their owne destruction. The Lord hath poured vpon them shame and confusion, and by his moste mightie hande hath geuen vnto her Maiestie honour and victorie, that wee may well say vnto her Highnesse, alluding to the verses of* Claudian *to the Emperour* Theodosius,

O nimium dilecta deo cui militat æther,
Et coniurati veniunt ad classica venti.

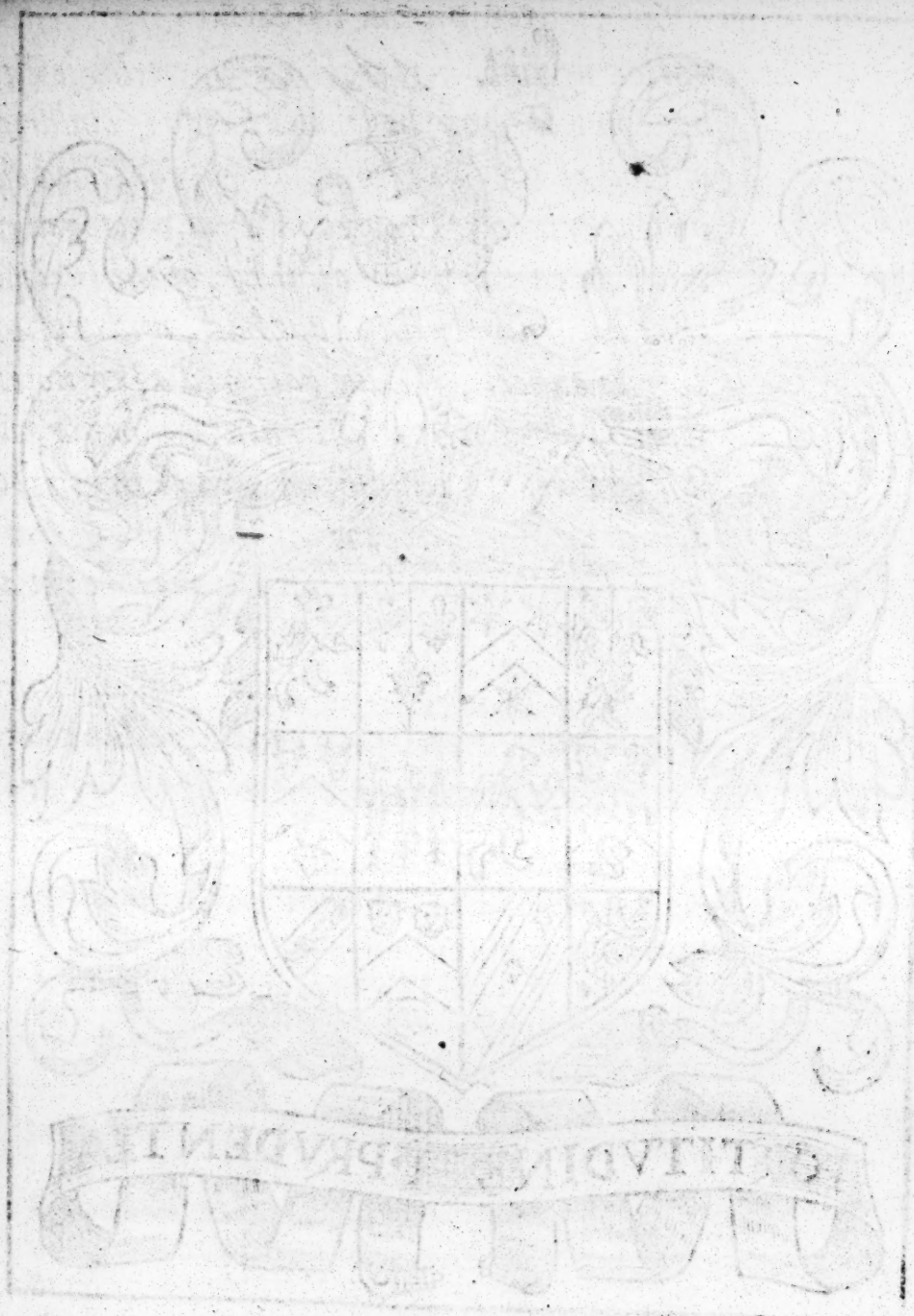
O more then moſt beloued of God
for vvhom the heauens doe fight:
And at vvhoſe trumpets ſound the vvindes
in banded troupes vnite.

Of the horrible practises and confederacies of that Antichristian crewe, of the great hope that is to bee conceiued of their vtter ouerthrowe in very short time, of their late combi-

nation against her most excellent Maiestie, her Subiects, and the whole church & children of God, of the same foretolde & prophecied off by the Princely Prophet in Psal. 83. together with the euent thereof: finally, of the succese that accordingly they haue had, and are further to expect, I haue gathered a few notes, which I herewith present vnto your honor, wishing it were as exquisitely as it hath bin spedely done. But as the want of leysure & learning hath hindered mee in the one: so the aboundance of most duetifull good will hath furthered me in the other, as a testimony wher of, I humbly beseech your good Lordship to accept these few leaues, and to supply my defects with your honourable fauour.

Your Lordships at commandement,

W. H.



FORTITVDINE PRVDENTIA

THE MISTERIE OF Megiddo.

WHEN I consider and deepely waigh the diuelish & detestable proceedinges and practises of the Church of Rome, and her vngratious gouernor, with that whole bodie of Antichrist and his adherentes: I can hardly resolue with my selfe, whether I therin find more cause of horror or of hope. For what Christian minde that vieweth the quantitie inexplicable of Christiā bloud spilt and shed by the practise & procurement of that sea, and seate of pestilence, these last three hundreth yeares, but will euen from the heart loath and abhor both the vile nature, and name of that bloudy and bloudthirstie Sinagogue. But if we fall to accompt what bloudshed and crueltie, what mischiefes & miseries they would haue added thereunto, if God had not brideled their rage, and bereft their purposes of expected successe: what horror will it not strike into a vertuous minde, that shall but once cast an eye vpon so villanous intentions. For mine owne part, when I set both former times and fortaine states aside, and looke only vpon their plots & purposes, in the compasse of mine owne memorie, against her most excellent Maiestie, Gods Church, and children, within her Highnesse dominions, and all other her Graces Subiects, whether mēbers of the misticall body of Christ or not: and withall, beholde the great and ineffable goodnes of God, in frustrating their most wicked determinations, in preseruing his Church, her Maie-

FORTITVDINE ET PRVDENTIA

Megiddo.

WHEN I consider, and deepely waigh the direlish & detestable proceedinges, and practises of the Church of Rome, and her vngratious gouernor, with that whole bodie of Antichrist and his adherentes: I can hardly resolue with my selfe, whether I therin find more cause of horror or of hope. For what Christian minde that vieweth the quantitie inexplicable of Christiã bloud spilt and shed by the practise & procurement of that sea, and seate of pestilence, these last three hundreth yeares, but will euen from the heart loath and abhor both the vile nature, and name of that bloody and bloudthirstie Sinagogue. But if we fall to accompt what bloudshed and cruelrie, what mischiefes & miseries they would haue added thereunto, if God had not brideled their rage, and beteft their purposes of expected successe: what horror will it not strike into a vertuous minde, that shall but once cast an eye vpon so villanous intentions. For mine owne part, when I set both former times and fortaine states aside, and looke only vpon their plots & purposes, in the compasse of mine owne memorie, against her most excellent Maiestie, Gods Church, and children within her Highnesse dominions, and all other her Graces Subiects, whether mẽbers of the misticall body of Christ or not: and withall, beholde the great and ineffable goodnes of God, in frustrating their most wicked determinations, in preseruing his Church, her Maie-

stie, and the estate: in discouering and laying open to the world, the abhominable practises of that sea, and in ouerthrowing them in their owne mischiefe: I doe in my very soule most deeply abhorre the wickednes of that *Babylon*, most feruently hope the finall ruine & destruction of it to be at hand, and most duetifully acknowledge the might and mercie of our eternal and euerliuing God, saying vnto al good Christians with *Iesus* the sonne of *Sirach*, in *Ecclesiasti.5.* *Ecclesiast.5.* *Now therfore giue praise all ye vnto God, that workes great things euery where, which hath increased our dayes from the wombe, and deale with vs according to his mercie.*

That he would geue vs ioyfulnes of heart, and peace in our daies in Israel, as in olde time.

That he would confirme his mercie towards vs, and deliuer vs at his time.

There be two manner of people that my heart abhorreth, and the third is no people.

They that sitte vpon the mountaine of Samaria, the Philistines, and the foolish people that dwell in Sicimus.

They sitte vpon the mountaine of Samaria, that depend vpon the authoritie of the Church of Rome, and (though acknowledging the true God) leaue the true worshipping of him according to his word, and will, in Ierusalem his Church, imbrasing superstition and idolatrie in Samaria, and worshipping idols and images, the calues of *Dan* and *Bethel*.

Philistines are all they that acknowledge not the true God, but some false Gods: as the Turkes, Sarasins and other Heathen.

The foolish people of Sicinus are Atheistes, which acknowledge no God, *The foole hath said in his heart, there is no God. Psal.5.* *Psalm.50.*

These are no people but beastes, without sence, reason or iudgement: all these are enemies to the

Church of God: but none more virulent againſt Ieruſalem, then they that ſitte vpon the mountaine of Samaria. For what els but their malice againſt the Church & children of God, hath made them ſo fierce and furious againſt her moſt excellent Maieſtie, her highnes Realmes and Dominions, wherein the true worſhippe of God according to his word and will, is eſtabliſhed by her Graces pietie, prudence, and moſt Princely authoritie: which their crueltie and confederacies againſt the trueth, as alwaies, ſo eſpecially in theſe latter times they haue proſecuted with all earneſtneſſe. For aſſoone as the Lambe appeared in mount Sion, and that Chriſt by the reſtitution of the trueth of his goſpel, as the moſt bright ſonne of righteouſnes began after the long miſtes and fogs of error and ignorance, to ſhine into the mindes & hearts of men, and that the man of ſinne was diſcouered, & the miſticall number diſciphered, which was the nũber of a man & his number, 666. in PAVLVS III. whoſe name being well counted conteyneth that number, if we alter the numeral letters into arithmeticall figures, and reckon it thereafter, thus.

PAVLVS III.

555. III.

666.

The Goſpell then beginning to take roote in many Countreyes, and ſundrie learned men both by words and writings, preaching, publiſhing, and profeſsing the ſyncerirtie of the doctrine, the Councell of Trent was aſſembled, the holy League entred into, & no practiſe omitted by confederacies, leagues, and complots, to withſtand the progreſſe of the trueth,

and

and to persecute the professors thereof. Moreouer, in that Popes time the societie of the Iesuites was constituted and ordeyned, hauing added to their vowes of single life and wilfull pouertie, the vow of obedience to a chiefe head and principall President. *Cui omnes in terris tanquam Christo parerent. Cuius in verba iurarent, & cuius sibi nutum & voluntatem instar diuini cuiusdam oraculi ducerent.* To these three vowes they added a fourth, which is, that whethersoeuer the Bishoppe of Rome shall please to sende them, thether, without gainesaying, without rewarde, or allowance sought towards their iourney, they must immediatly goe. Whereupon *Paulus tertius* graunted vnto them certaine priuiledges, and enlarged their societie, first to the number of threescore, and after, vpon experience of their good seruice, tied it to no certain number. These Iesuites are the three, or threescore, or manifolde spirites, or frogges, that come out of the mouth of the Dragon: that is, by the direction of the diuel: out of the mouth of the beast, that is, by the direction of the Pope: out of the mouth of the false Prophet, that is, by the direction of their prepolite or president: for they are the spirites of diuels, that is to say, diuelish, voyd of trueth, and charitie, which work miracles by their hipocrisie, illusions and ostentation of learning: and goe to the kings of the earth, and of the whole world, whethersoeuer it pleaseth the Pope to send them, to gather thē to the battell of the great day of God almighty, that is, to moue them to the affliction & persecution of the true Christians: in the which they shall confederate, bande & combine themselues together by theese mens perswasions, but shal be destroied, vanquished and ouerthrowen in the middest of their mischieuous enterprises, by the omnipotent power of God.

Of

Of theſe their practiſes, deuices and confederacies what fruite hath enſued, let the murders & maſſacres of Fraunce, the inquiſition in Spaine, Italie and other Countreyes, the oppreſsions and cruelties vſed in the ſeuenteene Prouinces, the martirdomes and afflictions felt in England while Antichriſt bare ſway, teſtifie vnto the world. But ſince it pleaſed almightie God, for the reliefe of his ſpirituall Iſrael, to eſtabliſh in the Emperiall throne of England, her moſt excellent maieſtie, bleſſed and endued with piety, prudẽce, fortitude, and all other heroicall vertues and princely ornaments of royall dignitie, as in times paſſed, for the comforte and deliuerance of the naturall Iſraelites, he had raiſed *Deborah*, *Iudith*, and *Heſter* the renowned vnto all poſteritie. Theſe Cananites, and Babilonians, haue euer more & more increaſed in ſpite and furie. *Pius Quintus* flaſheth foorth his lightnings of excommunication, thundreth with his Antichriſtian cenſures, and publiſheth a Bull againſt the lawe of God, the law of nature, the law of Nations, by which he depoſeth her moſt excellent Maieſtie from her hereditarie kingdome, diſpoſeth her royall Crowne to ſtrangers, deprineth her of all power, dignitie, and Princely authoritie ouer her liege people, diſchargeth her naturall Subiects from all duetie, loyaltie and obedience, and auoweth it not onely lawfull, but alſo holy and honourable for them to beare armes againſt her highneſſe.

This foundation layd, they ſtirre vp againſt her Maieſtie the kings and Princes her neighbours, the chiefe eſtates and Potentates of Chriſtendome, and labor to vndermine the loyalty of her natiue ſubiects. *Gregorie* the thirteenth to that end ſendeth into England Ieſuites and Seminarie Prieſtes, they ſeduce the Comminaltie, & the ſimpler ſort, infecting the mul-

titude with principles of treason, vnder colour of principles of Religion. In the meane time *Mendoza* the Spanish Ambassador, countenanced by his place, allureth with baytes of ambition and honor, such of greater calling as would geue eare to his enticements. By him *Throgmorton* was induced to sounde our Hauens, to measure our forces, to practise the destruction of his Countrey, & like another *Catiline* to assigne euerie faithfull Subiect to the slaughter, but his ende was according to his demerites.

Infælix vtcunque ferent ea fata minores,
Vicit amor Papæ, fasciſque immensa cupido.

Vnhappy howsoeuer the time to come it conster may,
The Popes loue ouercame him, and a huge desire of sway.

I omitte others of greater calling, partakers of the selfe same mischiefe and miserie: some forced to flie their Countrey, some to lay violent hands vpon themselues, such is the fruite of so detestable wickednesse. While this maine treason was in working, other villanies are set forward: frantick *Somerfield*, fraudulēt & Sinon-like *Parry*, ambitious and fantastike *Babington*, with diuers others, in sundrie sortes, and at seuerall times, are egged and set on to destroy and murder, and bereaue of life her maiesties most sacred person. These horrible traitors they bewitched with the hope of a future estate, and a golden worlde that shoulde crowne their cruell attempts, but thanked bee God, both she that was their hope, and they that woulde needes be her helpe, are ruinated and perished together in their pernitious purposes, that we may rightly say, alluding to the verses of one of those graceless gallants.

Their floure of youth was but a froſt of teares,
Their feaſt of ioy was but a diſh of paine:
Their crop of corne was but a field of tares,
Their rich account was but a hope of gaine.
Their day is ſlipt before they ſaw their ſunne:
In her they liued, in her their life is done.

Neither doe theſe Antichriſtian Prelates containe themſelues within the bounds of fraud, but they alſo proceede with force: & firſt hauing little or nothing preuailed by the rebellion by them ſtirred vp in the North parts of England, they furniſh *Stukeley* with ſome companies, to diſturbe the eſtate of Ireland, he commeth onward on his way as far as Lisbone, there findeth *Sebaſtian* preparing towards Affrike to fight with the Moores: whom he thether attendeth, vpon promiſe to be ayded for Ireland with greater forces at their returne from Barbarie, where they were all defeated & ouerthrowen, wherof I haue made ſome mention in my Cinthia.

O ſight enforſing ſighes, behold in yonder ſpatious plaine
Vliſſes of ſprings done to death, and king Sebaſtian ſlaine.
And Myrian crownes thrown down to duſt, the cõpetitor kild
And therewithall he reft of life that wan the bloudy field.
Sebaſtiã braue wo worth thy fate, falſe prophets wrought thy fall,
The troth thee taught by learned mẽ thou not regardſt at al.
But charmed with Oſorius quill, thee Papal lies doe pleaſe:
Enchantments which thou rightly rewſt, moſt princely Portugeas.
" *Be wiſe now therefore O ye kings, ech one that ſcepter bearth,* *Pſalm. 2.*
" *Be learned you that ſit on thrones, as Iudges of the earth.*
" *Serue and obey the Lord in feare, with reuerence in him ioy,*
" *And kiſſe the euerlaſting ſonne, leſt angry he deſtroy*
" *And ſo ye periſh from the way that leadeth ſtraight to bliſſe:*
" *His wrath but kindled once, ô bleſt, whoſe hope & truſt he is.*

Then practiſe they with that Archtraytor *Iames fitz Morice* the firebrand of monſter, and recommending him to the French king, procure him both penſion and forces, wherewith he inuadeth that Prouince at two ſeuerall times.

Moreouer, the Pope diſpatched Doctor *Saunders*, and Doctor *Allen* to ſtirre ſedition, ſolliciteth the Earle of Deſmond to rebellion, ſendeth him for a fauour, a new Enſigne, with an addition vnto his coate armor, which being a croſſe, he chargeth it in cheaffe with a Cherub ſupporting two keyes, and inuironed with three ſtarres, by the Cherub his Papall dignitie was prefigured, as by a place of *Ezechiel* we ſhal hereafter make manifeſt. The ſaid Earle hereupon entreth into actuall rebellion, the Spaniards are ſlaine by her Maieſties forces vnder the conduct of the right honorable the Lord *Grai*, then Lord deputie of Ireland, *Iames fitz Morice* kild neere vnto Limbrike, the Earle of Deſmond and al his complices ouerthrowen, him ſelfe firſt taken, then ſlaine, & laſtly attainted of high treaſon by acte of Parlement, his two brothers, Sir *Iohn* of Deſmond, and Sir *Iames*, taken, and after hanged, Doctor *Saunders* miſerablie died, Doctor *Allen* was ſlain. This was the ſucceſſe of the Popes bleſsings, thus God defeated theſe malicious driftes and deuices.

There ſucceedeth in the Papall Sea *Sextus Quintus*, a Franciſcan Frier, he reckoneth the people to be ſufficiently woonne by the Ieſuites in his Predeceſſours daies, and that the matter is to be perfected by maine force, meaneth no further to dally, but with a woodden bridge ſaith he will inuade Englande, and firſt confirmeth the Bull of *Pius Quintus* againſt her Maieſtie, then haſteneth the forces and nauie prepared for his purpoſe, diſturbeth the ſtate of Fraunce, excom-

municateth the king of Nauarre and Prince of Condie, depriueth them of al their inheritances & rights, aydeth and enflameth the ambition of the Duke of Guise to vsurpe the kingdome of France, and so demeaneth himselfe, as it is well to be hoped, that his vilenes and villenie, his rage and rashnes will ruinate his estate, according to those verses.

Sextus Tarquinius, sextus Nero, sextus & iste est,
Semper sub sextis perdita Roma fuit.

A sixth was Tarquine, Nero sixth, a sixth is this also:
And alwaies vnderneath the sixth doth Rome to ruine goe.

What huge forces, how chargeable a preparation this Pope with his confederat kings and Princes, had gathered and made, for the vtter subuertion, destruction, and extirpation of her most excellent maiesty, her estate, dominions and subiects, I wil in some particularities touch. After the exposition of the foure-score and third Psalme, and duely ought we to celebrate the great goodnes and fauor of almighty God, in geuing her maesties Fleete and forces a happy and victorious encounter against them vpon the coast of England, a fortunate and forcible stratagem to their vtter dispersion vpon the coast of France, where they expected increase of forces, and an honorable chase through the narrow seas, not permitting thē to land in Flaunders, where the Prince of Parma & his, should haue ioyned with them. Moreouer, in afflicting them with shipwrack, sicknes, and famine, in the Northren seas, and after in casting away vpon the Coast of Ireland aboue twenty of their shippes, aboue twenty peares of the Popes wodden bridge, with the losse by sword and streame, within Mounster, Conught, and

Wulſter, and the maritime parts of theſe three Prouinces, ten thouſand and vpwards of their men, and though with horror I muſt expreſſe it, I cannot but lay downe, and loath their bloudy and villanous intentions, witneſſed with their owne mouthes, firſt to ſet her Maieſties Nauie on fire, and to burne & ſinke the whole fleet of England in S. *George* his channell and the narrow ſeas, and then to haue inuaded with force and violence, with fire and ſword all her highneſſe dominions, to haue murthered all her Maieſties ſubiects without reſpect of ſex, age or calling, onely her Maieſtie they would haue preſerued aliue, but to a life that had bin worſe then ten thouſand deaths, that her gratious eyes ſhould haue viewed, her royall and moſt Princely mind haue felt all the miſeries and indignities that their malicious harts could haue deuiſed. And ſhall we not hope in the iuſtice of our good God, that the contriuers of theſe horrible miſchiefes ſhall ſhortly be deſtroyed from the face of the earth? Shall we not with a redoubled courage ſet our ſelues againſt theſe ordayned inſtruments of our deſtruction. Shall wee not harken to the princely Prophet in *Pſalm.* 137: *verſ.* 7, 8, 9.

The ſonnes of Edom Lord that day,
fall not thou aye forgetting,
How of Hieruſalem they ſayd:
let it be layd downe lying.
O daughter thou of Babylon
waſted with mone and mourning,
Bleſt ſhall he be rewards thee thus
as thou with vs weart dealing,
Yea bleſt and happie ſhall he bee,
the brattes of thee that taking:
Shall throw them all againſt the ſtones
and daſh their bones with throwing.

Nay

Nay shall we not follow the councell or rather the commaundement of the holy ghost, in the *Reuel. cap.* 18. *verse.* 6.

Reward her euen as she hath rewarded you, and geue her double according to her works, and in the cup that she hath filled to you fill her the double.

Treable should you be blest ô Christian princes, if you would throughly attempt this double reuenge, her wickednes is ripe, her ruine is at hand, arme your selues to her ouerthrow and vtter extinguishment, the Lord will prosper your indeuors. Shee is the *Ninive* spoken of by the prophet *Nahume* in his third Chapter.

O bloudie citie, it is all full of lies & robberie, the pray departeth not.

The noise of a whip, and the noise of the mouing of the wheeles, and the beating of the horses, and the leaping of the charrets.

The horseman lifteth vp both the bright sword & the glittering speare, and a multitude is slaine, and the dead bodies are many, there is none end of their corpses, they stumble vpon their corpses.

Because of the multitude of the fornicators of the harlot that is bewtifull & is a mistresse of witchcraft, and selleth the people through her whoredome, and the nations through her witchcrafts.

Behold I come vpon thee saith the Lord of hostes, and will discouer thy skirts vpon thy face, & wil shew the nations thy filthinesse, and the kingdomes thy shame.

And I will cast filth vpon thee and make thee vile, and will set thee as a gazing stocke.

And it shall come to passe, that all they that looke vpon thee shall flee from thee and say *Ninive* is destroyed, who will haue pitie vpon her, where shall I

seeke

ſeeke comforters for thee.

Art thou better then *Noe* which was full of people that lay in the riuers, & had the waters round about it? whoſe ditch was the ſea, and her wall was from the ſea.

Ethiopia and Egypt were her ſtrength, and there was none end. Put and Lubin were her helpers.

Yet was ſhee carried away & went into captiuitie, her young children alſo were daſhed in pieces at the head of all the ſtreats: and they caſt lots for her noble men, and all her mightie men were bound in chaines.

Alſo thou ſhalt be drunken: thou ſhalt hide thy ſelfe, and ſhalt ſeeke helps becauſe of the enimie.

All thy ſtrong cities ſhalbe like fig trees with the firſt ripe figs: for if they be ſhaken they fall into the mouth of the eater.

Behold thy people within thee are women, the gates of thy land ſhalbe opened vnto thine enimies: and the fire ſhall deuoure thy barres.

Draw thee waters from the ſiege, fortifie thy ſtrōg holds, goe into the clay and temper the morter, make ſtrong bricke.

There ſhall the fire deuoure thee: the ſword ſhall cut thee of, it ſhall eat thee vp like the Locuſts: though thou be multiplied like the Locuſts, and multiplied like the Graſhopper.

Thou haſt multiplied thy marchants aboue the ſtarres of heauen, the Locuſt ſpoileth & flieth away.

Thy Princes are as the graſhoppers, and thy captaines as the great graſhoppers which remaine in the hedges in the cold day, but when the ſunne ariſeth they flie away, and their place is not knowen where they are.

Thy ſhepheards doe ſleepe ô king of Aſſhur: thy ſtrong men lie downe, thy people is ſcattered vpon

the

the mountaines and no man gathereth them.

There is no healing of thy wound, thy plague is grieuous: al that heare the brute of thee ſhall clap the hands ouer thee: for vpon whom hath not thy malice paſſed continually?

Shee is the citie of Tyrus prophecied vnto by *Ezechiell* in his chap. 27.

1 THe word of the Lord came againe vnto me ſaying,

2 O thou ſonne of man take vp a lamentable complaint vpon Tyre.

3 And ſay vnto Tyre that is ſcituate at the entrie of the ſea which is the mart of the people for many Iles, thus ſaith the Lord God, thou haſt ſayd I am of perfect beawtie.

4 Thy borders are in the mids of the ſeas, thy builders haue made perfect thy beautie.

5 They haue made all thy ſhipbords of firre trees of Shenir, from Libanus haue they taken Cedar trees to make thee maſtes.

6 And the okes of Baſan to make thee oares, they haue made thy benches of Iuorie, gotten in Aſſyria, brought out of the Iles of Chittim.

7 Fine linnen with brodered worke out of Egypt was ſpread ouer thee to be thy ſayle: blew ſilke and purple out of the Iles of Eliſhah was thy couering.

8 The inhabitors of Sidon and Arnad were thy mariners, & thy wiſe men ô Tyre, that were in thee, were thy ſhipmaſters.

9 The auncient & wiſe men of Geball were in thee, thy ſtoppers of chinkes: al ſhips of the ſea with their ſhipmen were in thee, to occupy thy marchandiſe.

10 The Perſes, Lydians, and Phutens were in thine armies, thy mē of warre: theſe hanged vpō their ſhields

and helmets in thee, these set forth thine honor.
11 They of Arnad were thine host round about thy walles, and the Pigmenians were thy watchmen vpon thy towers: these hanged vp their quiuers rounde about thy walles, they made thy beautie perfect.
12 They of Tharsis were thy merchants, for the multitude of all riches in siluer, iron, tinne & lead, which they brought to thy faires.
13 Ianan, Tuball and Mesech were thy merchantes, concerning the liues of men, and they brought vessels of brasse for thy marchandise.
14 They of the house of Thogarma brought vnto thee at the time of thy Marte, horses, coursers and mules.
15 They of Dedan were the marchants, and many Iles the marchandise of thy hands, and brought thee hornes, teeth, and hebenus, for presents.
16 They of Aram were thy marchantes for the multitude of thy workes, and occupied in thy faires with Emeraldes, Purple, broydred worke, fine linnen, Corall, and pearle.
17 Iuda, and the land of Israel occupied with thee, and brought vnto thy markets wheate of Minnith, & Pannag, hony, oyle and triacle.
18 Damascus also vsed marchandise with thee, in the wine of Helbon, & white wool, because thine occupiing was so great, and thy wares so many.
19 Dan, Ianan and Muzal, haue brought vnto thy markets wrought iron, Casia, and Calamus were among thy marchandise.
20 They of Dedan were thy merchantes in precious clothes for chariots.
21 Arabia, and all the Princes of Cadar haue occupied with thee, in weathers, rammes & goates: in these were they thy marchants,

22 The Marchants of Seba and Rema haue occupied alſo with thee in all chiefe ſpices, in all pretious ſtones and gold, which they brought vnto the Markets.

23 Haran, Chenue, and Eden, the marchants of Seba, Aſſyria, and Chelmad, were doers with thee.

24 Thoſe were thy merchants in all ſortes of things, in rayment of blew ſilke, and of broydred worke, and in coffers for the rich apparrell, which were truſſed with cordes, and Cedar boord among thy marchandiſe.

25 The ſhips of Tharſis were the chiefe of thine occupying, thou waſt repleniſhed, and in great glory euen in the middeſt of the ſea.

Thy rodders haue brought thee into great waters, ẏ East winde hath broken thee in the midds of the ſeas.

Thy riches and thy faires, thy marchandiſe, thy mariners and ſhip-maſters, thy calkers and the occupiers of thy marchandiſe, and al thy men of warre that are in thee, and all thy multitude that is in the middes of thee ſhal fal in the middes of the ſea in the day of thy fall.

The ſuburbes ſhall ſhake at the loude crie of thy ſhipmen.

All that handle the oare, mariners, and al ſhipmaſters of the ſea ſhall come downe from their ſhips, & ſtand vpon the land.

And they ſhall cauſe their voice to be heard againſt thee, and ſhall crie bitterlie, and ſhall caſt duſt vpon their heads, and wallow in the aſhes.

They ſhal make themſelues balde for thee, & gird them with ſackcloth, and they ſhall weepe for thee, with ſorrowfull heart and bitter mourning.

And they ſhall take vp a lamentation for thee in their mourning, and lament ouer thee, (What Citie)

is like Tyrus so destroyed in the middes of the sea.

When thy wares went foorth of the seas, thou filledst manie people: the kings of the earth hast thou made rich, through the multitude of thy riches and marchandise.

When thou shalt bee broken by the seas in the depths of the waters, thy marchandise & all thy multitude that was in the middes of thee shall fall.

All the inhabitants of the Iles shall be astonied at thee, and all their Kings shalbe sore afraid and troubled in their countenance.

The marchants of the nations shall hisse at thee: thou shalt be a terrour, and shalt neuer be any more.

Shee is the Babylon spoken of by S. Iohn in Reuel. Cap. 18.

AND after these things I saw another Angell come from heauen hauing great power, and the earth was lightened with his glorie.

And he cried out mightelie with a loud voice saying, It is fallen, it is fallen Babylon the great Citie, & is become the habitation of deuils, and the holde of all foule spirites, and a cage of euery vncleane & hatefull bird.

For all nations haue dronken of the wine of the wrath of her fornication, & Kings of the earth haue committed fornication with her, and the marchants of the earth are wexed rich of the abundaunce of her pleasures.

And I heard another voice from heauen saie, Goe out of her my people, that ye be not partakers in her sinnes, and that ye receaue not of her plagues.

For her sinnes are come vnto heauen, and God hath remembred her iniquities.

Reward her euen as she hath rewarded you, & giue her

her double according to her workes: and in the cup that she hath filled to you fill her the double.

In as much as she glorified her selfe & liued in plesure, so much giue you to her torment and sorrowe: for she saith in her hart, I sit being a Queene and am no widow, and shall see no mourning.

Therefore shall her plagues come at one day, death and sorrow, and famine, and she shall be burnt with fire: for strong is the Lord God which wil condemne her.

And the Kings of the earth shall bewaile her & lament for her, which haue committed fornication, & liued in plesure with her, whē they shal see the smoke of her burning.

And shal stand a farre off for feare of her torment, saying alas, alas, the great citie Babylon the mightie citie: for in one houre is thy iudgement come.

And the marchants of the earth shall weepe and wayle ouer her, for no man buieth their ware anie more.

The ware of golde, and siluer, and of precious stone, and of pearles, and of fine linnen, and of purple, and of silke, and of scarlet, and of all manner of Thyne wood, and of all vessels of yuorie, and of all vessels of most precious wood, and of brasse, and of yron, and of marble,

And of Cinamon, and of odors, and ointments, and frankincense, and wine, and oyle, and fine flower, and wheate, and beasts, and sheepe, and horses, and charrets, and seruants, and soules of men,

And the apples that thy soule lusted after are departed from thee, and all things which were fat and excellent are departed from thee, & thou shalt finde them no more.

The marchants of these things which were waxed

rich, ſhall ſtande a farre of from her for feare of her torment, weeping and wailing,

And ſaying alas, alas, the great citie that was clothed in fine linnen, and purple, and ſcarlet, & gilded with golde, and precious ſtone, and pearles.

For in one houre ſo great riches are come to deſolation, and euerie ſhipmaſter, & all the people that occupie ſhips and ſhipmen, and whoſoeuer trauell on the ſea ſhall ſtand a farre of,

And cry when they ſee the ſmoke of her burning, ſaying, what Citie is like vnto this great Citie.

And they ſhall caſt duſt vpon their heads, and crie weeping and wailing, & ſay, alas, alas, the great Citie, wherein were made rich all that had ſhips on the ſea by her coſtlineſſe: for in one houre ſhee is made deſolate.

O heauen reioyce of her, and ye holie Apoſtles & Prophets: for God hath giuen your iudgement on her.

Then a mightie Angell tooke vp a ſtone, like a great mill-ſtone, and caſt it into the ſea, ſaying, With ſuch violence ſhall the great Citie Babylon be caſt, & ſhalbe found no more.

And the voice of harpers & muſitians, and of pipers, and trumpetters ſhalbe heard no more in thee, and no crafts man of whatſoeuer craft he be ſhall bee found anie more in thee, & the ſound of a mil-ſtone ſhall be heard no more in thee.

And the light of a candle ſhall ſhine no more in thee, and the voyce of the bridegroome & the bride ſhall be heard no more in thee: for thy marchaunts were the great men of the earth, and with thine enchantments were deceaued all nations.

And in her was founde the blood of the Prophets, and of the Saincts, and of all that were ſlaine

vpon

vpon the earth.

The Romane Bishop is that King of Tirus spoken of Ezechiel: Cap.28.

THe word of the Lord came vnto me saying,

Thou sonne of man tel the Prince of Tire, thus saith the Lord God, because thou hast a proud heart, and hast said I am a God, I sit in the seate of God in ỹ middes of the sea: whereas thou art but a man, and not God, though thou set thine heart as the heart of God.

Behold thou thinkest thy selfe wiser than Daniell, that there is no secrets hid from thee.

With thy wisdome and thine vnderstanding thou hast gotten thee great wealthinesse, and gathered tresure of siluer and golde.

With thy great wisdome & occupying hast thou encreased thy power, and because of thy great riches thy hart is proud.

Therefore thus saith the Lord God forasmuch as thou hast set thine heart as the heart of God.

Behold I will bring strangers vpon thee, euen the terrible nations, these shal draw out their swords vpon the beautie of thy wisedome, & shall defile thy glorie.

They shall cast thee downe to the pit, so that thou shalt die the death of them that be slaine in the mids of the sea.

Wilt thou say then before them that slay thee, I am a God: whereas thou art but a man and not God in the hands of them that slay thee.

Die shalt thou the death of the vncircumcised, by the hands of strangers, for I haue spoken it saith the Lord God.

Moreouer, the worde of the Lord came vnto me,

saying.

ſaying.

Sonne of man, take vp a lamentation vpon the king of Tyrus, and ſay vnto him, thus ſaith the Lord God, thou ſealeſt vp the ſunne, and art full of wiſdome, & perfect in beautie.

Thou haſt beene in Eden, the garden of God, euery precious ſtone was in thy garment, the rubie, the topaſſe, and the diamond, the chriſolite, the onix and the iaſper, the ſaphire, emeraude, and the carbuncle, and golde, the workmanſhip of thy timbrels, and of the pipes was prepared in thee, in the day that thou waſt created.

Thou art the annointed Cherub, that couereth, & I haue ſet thee in honor, thou waſt vpon the holie mountaine of God, thon haſt walked in the midſt of the ſtones of fire.

Thou waſt perfect in thy wayes, from the day that thou waſt created, till iniquitie was found in thee.

By the multitude of thy merchandiſe they haue filled thee with crueltie, and thou haſt ſinned, therefore I will caſt thee as prophane out of the mountain of God, and I will deſtroy thee O couering Cherub, from the middes of the ſtones of fire.

Thine heart was lifted vp becauſe of thy beautie, and thou haſt corrupted thy wiſdome becauſe of thy brightnes, I will caſt thee to the ground, I will lay thee before kings, that they may behold thee.

Thou haſt defiled thy ſanctifications by the multitude of thine iniquities, & by the iniquities of thy marchandiſe, therefore will I bring foorth a fire from the middes of thee, which ſhall deuour thee, & I will bring thee to aſhes vpon the earth, in the ſight of all them that behold thee.

All they that knowe thee among the people, ſhal bee aſtoniſhed at thee, thou ſhalt bee a terror, and

be

neuer shalt be any more.

In this Chapter we see how the Pope is the Cherub, and in his owne conceipt, as appeareth by his addition to the Earle of Desmonds coate, couereth the crosse of Christendome, spreding his wings of authoritie ouer it, and furnished with the two keyes of power and knowledge, hath mounted himselfe aboue the starres. How he hath been in the primitiue church as it were in the garden of Eden, pure and innocent, how hee was the high Priest in a princiall member of the Church of God, and so was adorned with the brestplate of *Aaron*, wherein were pretious stones, as we heere reade, the ruby, the topace, the diamond, the christall, the onix, the iasper, the saphir, the emerauld, and the carbuncle. That he was annointed & placed in great honor in the Church of God, & had walked thorow the stones of fire: that is, passed through the persecutions of the Romane Emperors.

That he was at the first perfect in his wayes, til iniquitie was found in him, til he had defiled his sanctification, eleuated him selfe in pride by reason of his great dignitie and riches, and filled him selfe full of crueltie. Which sith he hath done, the Lord will now cut him off from the Church, and cast him as profane from his holy mountaine, wil destroy him from the midst of his persecutions, will slay him with the sword, cast him to the ground, lay him before kings that they may behold him: and finally, wil make him die the death of them that are slaine in the middest of the sea, and to die the death of the vncircumcised: that is to say, to peirish as the Egyptians did, & *Pharao* in the red sea as they were pursuing the people of Israell: so hee & his complices in persecuting the spirituall Israel, shall vtterly be ouerthrowen and peirish. Of

the which misterie I haue made mention in my Cinthia.

Thence red seas to the Arabian doe by Babelmandel passe
And stretch to Bealzephon where earst Pharao drowned was.
My Muse here to the heauenly throne lift vp thy dazeling eyes,
And darkning downward to the earth enlighten to the skies
Contemplate blessed carecters, and figures vs assignde,
And stammer out the mysteries presented to thy minde.
Say Moises and his rods the type of Christ and Christian trueth:
The fiend or Pharao, Egypt, hel, the realme of endlesse rueth.
Where captiues held in chaines of sinne, the brittle brickes we bake
That build our Gaile, our own vile mindes, our own vile mischief make.
The deuil doeth geue the taske, the world brings stuffe and matter in,
The flesh it frames in sundrie sorts, and shapes it into sinne.
Christ cals vs to the land of blisse from this Egyptian thrall:
The deuil and world withstandeth this, and faine would stay vs all.
Yet Christ vs calles through grace by faith, the fiend vs followeth fast,
Who in his spight is drownde, and we attaine the shore at last.
Moreouer the soule opprest with sinne is euen that Israelite,
Whom God doeth by his grace from hel to heauenly ioyes inuite.
And geues it for to lead the way by day and darke sowe nights
The clowdie piller of the law, and gospels piller bright.
And feedes it with the manna sweete of sacraments from hie,
Exceeding Angels foode by faith receiued spiritually.
And where an host of sinnes it sues, and would it ouerthrow,
The red sea of Christes bloud them drownes, and makes it way to goe.
It thirdly shewes to vs Christes Church, and children calde also
To Christ from Antichrist, to God from Romish Pharao.
From darkenes into light, from sinne and blind idolatrie:
To righteousnes and Gods right feare, in spirite and veritie.
VVho many Moses therefore sends and Aarons vs to call:
VVhom some obay, and gladly come, and some come not at all.
But with their Roman Pharao fret and binde them selues in band:
The most vnholy holy league, our passage to withstand.

And

And like the Egyptians vs pursue, which they shal rue eachone,
In red seas flouds, in red fires flames, in fields Armagedon.
In valley of Iehosaphat, in Gods great threshing floure,
And winepresse of his wrath, whose dregs the wicked shal deuoure.
Then shal we sing as Moses did vpon the blessed shore:
Of glassie sea all mixt with fire, Gods lauds for euermore.
Then shal we see performde and done, though long it be forborne:
The iudgements wicked Atheists mock, and Papists laugh to skorne.

How this *Pharao* and his Egyptians haue of late dayes banded themselues against the spirituall Israel, and how their furie stretcheth ouer lands and seas, & their malice floweth without bounds or measure, the world can beare witnes of their late combination, confederacie and huge preparations to extirpate the Church and children of God, and to roote them out from being a people: their wordes, their deedes, and their deathes haue testified what thereof hath beene prophecied by the princely Prophet many ages since, in his *Psalme* 83. it shall be comfortable for all good Christians to note, and profitable to consider: wherefore we will here lay downe that Psalme worde for word, translated out of the Ebrewe; whereto we haue added some light of interpretation.

Psalm. 83.

THis Psalme is deuided into foure parts.

The first a petition vnto God in the behalfe of his Church, to shew his might and power, and to execute against the aduersaries his iustice & iudgments, and this is contained in the first verse.

The second is a declaration of the great confederacie against the Church, which is expressed in the 2, 3, 4, 5, 6, 7, and 8, verses.

The third foreshewеth the fall and destruction of

the confederates, which shalbe horrible and wonderfull, and is treated of in the 9, 10, 11, 12, 13, 14, 15, 16, and 17. vers.

The fourth manifesteth the end, for the which this their horrible destruction is both to be desired and to bee accomplished, and that is the glory of God, which is the conclusion of the Psalme and the last verse.

" *Hold not thy tongue O God keepe not still silence, refraine*
" *not thy selfe O God.*

The princely Prophet foreseing the generall combination of the wicked against the Church in the latter dayes in a vehement zeale for Gods glory vrgeth the most mightie, mightily to afflict the people and princes cõfederated against Sion the spirituall Israel, the elect people of God, of the which league as there is mention made in the second Psalm: (*The kings of the earth stand vp and the rulers take counsell against the Lord and against his annointed. Let vs breake their bonds asunder and cast away their cords from vs. He that dwelleth in heauen shall laugh them to scorne, the Lord shall haue them in derision: Then shall he speake to them in his wrath and vexe them in his sore displeasure.*) So in this Psalme the prophet calleth vpon God to execute his iudgments, no longer to hold his tongue, no longer to keepe silence, no longer to refraine himselfe but to speake to them in his wrath, and to vexe them in his sore displeasure: of the selfe same, God speaketh by the mouth of Ezechiell: *Thou shalt come vp against my people Israell as a cloud to cover the land, thou shalt be in the latter dayes, & I will bring thee vpon my land, that the Heathen may know me when I will be sanctified in thee O Gog before their eyes: Thus saith the Lord God, art not thou he of whom I haue spoken in old time by the hand of my seruaunts, the prophets of Israel which prophesied in those daies & yeares that I would*

bring

bring thee vpon them, &c. I will plead against him with pestilence and with bloud, & I will cause to raine vpon him & vpon his bands, and vpon the great people that are with him a sore raine, and haile stones, fire, and brimstone &c.

" *Hold not thy tongue O God, keepe not still silence, refraine*
" *not thy selfe O God.*
" *For lo thine enemies make a murmuring and they that*
" *hate thee haue lift vp their head.*
" *They haue imagined craftily against thy people, and haue*
" *taken counsell against thy secrete ones.*
" *They haue said come let vs roote them out that they be no*
" *more a people, and that the name of Israel may no more be in*
" *remembrance.*
" *For they haue cast their heads together with one consent,*
" *and are confederate against thee.*

Of this league and confederacie with the euent thereof, besides that of Ezechiel the Lord speaketh by the mouth of Ioell in the 3. chapter of his prophesie, in the valley of Iehoshaphat, and in the prophesie of Obadiah in the iudgement against Edom, & in Nahume vnder the name of Niniuie, and in the 14. of Zacharie, and in the last of Malachie, vnto this also tendeth the visiõ in Esdras chap. 13. of the wind that came out of the sea, but most high & holy is that testimonie of S. Iohn in the 16, 19, & 20. chapters of the Reuel. where the selfe same things are foretspoken of and the misteries of the former prophesies vnfolded.

" *The Tabernacles of the Edomites, and the Ismaelites, the*
" *Moabites, and the Hagarens.*

Vnder these titles the enemies of the Church are prefigured, for as the sonnes of Esau were enemies to the posteritie of Iacob, the Edomites to the Israelites, and as the progenie of Ismael did hate and persecute the offspring of Isaac, so the limbs of Antichrist shall eyther maligne the members of Christ and the Sinagoge

of Sathan with their carnall conceipts, ſhall alwaies abhor and afflict the ſpirituall Iſraell & true children of God.

" *Geball and Ammon, and Amalech, the Philiſtines and*
" *them that dwell at Tire.*

Theſe ſignifie ſeuerall nations, perſons, and cities that in this generall confederacie ſhall linke thẽſelues againſt the Church of God: of the iudgement of God againſt them, we read in Ieremie cap. 47, 48, 49, 50, & 51. and in Ezechiell cap. 25, 26, 27, & 28. where the ruine of the Philiſtins, Ammonites and thoſe of Tire are propheſied, which propheſies all at this preſent haue relation vnto the enimies & perſecutors of the ſpirituall Iſraell, which now in the latter daies by Gods eſpeciall grace & mighty defence, ſhall receiue a wonderfull deliuerance, ioyned with the horrible deſtruction of all theſe aduerſaries: The which that they may be the better knowen their names and natures are to be conſidered: the Idumeans are interpreted cruel & earthly: the Iſmaelites wilful & lawles: the Moabites departers from their heauenly father: Geball the valley of vanitie: Ammon they that delight in turbulencie and truſt in their multitude: Amalech the lickers of the earth that ſauour nothing that is heauenly: the Philiſtines ſuch as are drunken with ſuperſtition: the inhabitants of Tire diſcontented perſons: Aſhur the enemy of God.

" *Aſhur alſo is ioyned vnto them, and haue holpen the chil-*
" *dren of Lot.*

When the Romane Pharao by the multitude of his fauorites ſet on Gog & a Gog indeed ſhalbe diſcomfited with all his hoſt and confederated princes by the mightie hand of God, then ſhall Aſhur feele the waight of Gods wrath, and perceiue the iudgements to be accompliſhed propheſied of in Ezechiel

32. chap, and too too late shall he then repent that he hath emploied his treasure, force & might in helping the cleargie of Rome, the very children of Lot: who choose rather to perish in Sodome & Gomorra than to obey the word and warning of God.

" *But doo to them as vnto the Madianites, vnto Sisera, and*
" *vnto Iabin at the brooke Kison.*

By the way of imprecation the Prophet foretelleth their fall, it shall be like the ruine and discomfiture of the Madianites sudden and wõderfull, which we read of in Iudges chapt. 7. It shalbe like vnto the end and destruction of Sisera, and his host wretched and horrible, for hee was knockt in the head with a nayle by the hand of a woman and all his armie slaine with the sword. Iabin the king of Canaan discomfited by Baraac and Deborah, and vtterly ouerthrowen at the brooke Kison by the waters of Megiddo, wherevnto it is like S. Iohn alludeth in the worde Armageddon speaking of the assembling of these cõfederate Princes in Reuelat. chapt. 16. vpon this place and verse of this Psalme in the commentaries attributed to S. Hierome, there is a note well worthy the obseruing and very applyable to our time and desires: *Quoniam cum tanto veniunt exercitu, quoniam Nabuchodonosor habent principem Assiriorum, quoniam facti sunt in adiutorium filijs Loth, quoniam hoc agunt quod agunt demones, quoniam superbia eorum vsq; ad te elevata est, propterea te deprecor vt ad ignominiam suam non à viro vincantur sed à muliere.*

" *Which perished at Endore and became as the dunge of*
" *the earth.*

We read in the fourth chapter of Iudges, that Baraac pursued after the charrets, and after the host vnto Harrosheth of the Gentiles, and all the host of Sisera fell vpon the edge of the sworde, there was not a man left, so that they all perished and became as the

dounge of the earth: ſuch like deſtruction doth the princely prophet wiſh vnto theſe confederates.

" *Make them and their princes like Oreb & Zeb: yea make*
" *all their princes like Zeba and Salmana.*

Oreb and Zeb were two princes of the Madianits, the one ſlaine vpon the rocke Oreb, the other at the winepreſſe of Zeb by the men of Ephraim, and their heads brought vnto Gedeon beyond Iordan: Zeba and Salmana were kings of Midian ſlayn by Gedeon, their whole hoſt diſcomfited, and they executed for murder by them committed at Tabor: ſuch end the Prophet wiſheth to theſe Princes of the holy league.

" *Which ſay let vs take to our ſelues the houſes of God in*
" *poſſeſſion.*

Two things it ſeemeth haue moued them to this confederacie, rancor & rapine, ſpight and ſpoile. The firſt appeareth in the fourth verſe of this Pſalme: the ſecond in this verſe. The ſelfe ſame alſo is mentioned in the 38. of Ezech. verſ. 11, 12, 13.

" *My God make them like vnto a wheele and as the ſtubble*
" *before the winde.*

The prophet proceedeth in a moſt vehement imprecation for their vtter confuſion, that they may be of no ſtabilitie or permanencie but like a turning wheele: that they may be of no force or firmeneſſe, but like to ſtraw and ſtubble ſcattered and diſperſed with the wind.

" *Like as the fire that burneth vp the wood, and as the flame*
" *that conſumeth the mountaines.*

That they may be deuoured as fuell is of the fire, & that with a moſt furious flame like vnto that, that conſumeth the mountaines.

" *Perſecute them euen ſo with thy tempeſt: and make them*
" *afrayd with thy ſtorme.*

That is execute thy iudgements againſt them, and

as

as thou haſt determined cauſe to raine vpon them, vpon their bandes and vpon the great people that is with them a ſore raine, haileſtones, fire & brimſtone.

Their faces make abaſht O Lord that they may ſeeke thy name.

Let them no farther truſt or vaunt in their owne ſtrength: let them be aſhamed of their impietie, ſuperſtition, pride, ignorãce and vanitie, let them ſeeke thy name, thy truth, thy ſaluation, acknowledge thy might and craue thy mercie.

Let them be confounded and vexed euer more and more, let them be put to ſhame and periſh.

Or if they remaine obdurate and continue in their wicked attempts: confound them more and more, let ſhame and perpetuall torment be their reward.

And they ſhall knowe that thou whoſe name is Iehouah, art the moſt higheſt ouer all the earth.

Thy iuſtice ſhall then teach them thy power and might, and they feeling the weight of thy wrath, ſhal well know that thou art onelie the true God, and the more than the moſt higheſt ouer heauen & earth: euen thou whome wee worſhip, whoſe moſt glorious name is *Iehouah*, whoſe ſeruãts they perſecute, whoſe Saincts they ſlaie, whoſe blood is precious in thy ſight: to thee be all honour, praiſe, power and glory world without ende.

The ſaid 83. Pſalme turned into Engliſh meeter.

O Holde not thou thy tongue my God,
thy ſelfe from ſilence waine:
Refraine not thou thy ſelfe ô God,
doo not thy ſelfe refraine.
For loe thine enemies now make
a murmuring ſpitefullie:

And they that thee abhorre and hate,
haue lift their heads on high.

They craftelie contriued haue
gainſt all thy folke at once,
And counſell likewiſe taken haue
againſt thy ſecrete ones,
Come let vs roote them out ſaie they,
that none them more may ſee:
And that the name of Iſrael
no more in minde may be.

Their heads they haue together caſt
all ioynde with one conſent,
Confederated in a league
they are againſt thee bent.
The *Idumean* tents are pitcht,
and *Iſmaels* there goe,
The ſonnes of *Moab*, and with them
is *Hagars* brood alſo.

With them ioe *Gebal* dooth
and *Ammon* eke conſpire,
With *Amalech*, the *Philiſtines*,
and them that dwell at *Tire*:
To them is *Aſſhur* ioynde
combined in a knot:
And yeelded haue their helping hands,
to ayde the ſonnes of *Lot*.

But doo to them as earſt thou didſt
to thoſe of *Madian*,
To *Siſera*, to *Iabin* where
the Brooke of *Kiſon* ran.
Which periſhing at *Endore* found
the furie and the flame.

Of

Of thy great wrath, and like the durt
and doung of earth became.
Make like to *Oreb* and to *Zeb*
them and their Rulers all:
Let Zebaes lot and *Salmanaes*
vpon their Princes fall,
Which thus prophanelie saie, let vs
vnto our selues now take
The temples of the Lord, and them
our owne possessions make.

My God O make them like
vnto a whirling wheele:
And like to stubble which the force
of blustring windes doth feele.
And like the furious forest fires,
where woods consumde are whole:
And like the mightie mountaine flames,
where stones are turnd to cole.

Euen with thy thundring tempest so
doo thou them Lord pursue,
And make with thy amazefull stormes
their hearts to quake and rue.
Their faces make abasht O Lord,
that they may seeke thy name,
Confound and vexe them more and more,
their ruine worke and shame.
And they shall knowe that he who for
his name Iehouah hearth,
Is onelie that most higheſt God
and Lord ouer all the earth.

A briefe note of ſome part of the preparation made for the inuaſion and ſubuerſion of her Maieſties Eſtate, Realmes and Dominions, drawen out of the diſcourſe of the Armie which the King of Spaine cauſed to be aſſembled in the Hauen of Lisbon in the kingdome of Portugall. 1588.

THe armie of the galeons of Portugall 12. they are of 7737. tunnes, 4330. men of warre, 1363. mariners, 400. great pieces, bullets, powder, match, lead and their prouiſion.

The armie of Biſcay, of the which is Generall *Iohn Martines Ricalde* is of 14. ſhippes, of the burthen of 6567. tunnes, 2050. ſouldiers, and 600. mariners, 270. great pieces, and the reſt of their neceſſarie furniture.

The galeons of the armie of Caſtile are 16. of the burthen of 8700. tunnes, 2560. ſouldiers, 1830. mariners, 420. great pieces, and their neceſſarie things.

The armie of the ſhips of Andolonzie are 11. of the burthen of 8762. tunnes, 2525. ſouldiers, 600. mariners, 260. great pieces, and all their furniture.

The armie of the ſhippes of the Prouince of Guiponſque 14. which are of 6991. tunnes, 2142. ſouldiers, 718. mariners, 280. great pieces, and the reſt of their neceſſarie prouiſion.

The armie of the ſhippes Leuantines are 10. which are of 7705. tunnes, 2600. ſouldiers, 867. mariners, 310. great pieces, and all the reſt of their neceſſarie fraught.

The armie of the Hulkes, which are 23. bearing 10271. tunnes, 3321. ſouldiers, 708. mariners, 400. great pieces with all their furniture.

Pataches and Zabares 22. in number, which beare 1221. tunnes, 579. ſouldiers, 574. mariners, 110. great

great pieces with their necessarie furniture.

Galeaces of Naples which are 4. they beare 863. souldiers, 530. mariners, 200. great pieces with their prouision.

Foure Galleies bearing 400. souldiers, 20. great peeces, and their other prouision.

In the aboue-named Galeaces there are 1200. slaues, and in the 4. Galies 888. which is in all 2088.

Moreouer, they carry powder for their need, if it be offered, to doe batterie, 600. quintals.

So that there are in the said armie 130. shippes of 57868. tunnes, 19295. souldiers, and 8450. mariners, 2088 slaues, and 2630. great peeces of braſſe of all sortes: among the which there are Culuerins, and demy Culuerins and Canons to the ſtone, and the other necessaries for their fraught.

It is to be obserued aswel by the number of soldiers and marriners cast away in ships that perished vpon the coast of Ireland, as by the confessio of sundrie of this armie there taken prisoners, and by particular aduertisementes that I haue receiued by men of good credite, that had great intelligence with some of those parts, their number was farre greater than in this note is expresſed, or them selues at the first wold be knowen of, that their huge force, their extreame malice, their secrete drifts, sorting out by Gods great goodnes, by sword, famine, infection and shipwracke, with many other mischieses to their ruine and confusion, considered: euery good Christian may say with the Prophet *Habac.* in his last Chapter, verſ. 13, 14, 15, 16, 17, 18.

Thou wentest foorth for the saluation of thy people (euen) for saluation with thine annointed: thou hast wounded the head of the house of the wicked, &

discouered ſt the foundations vnto the neeke.

Thou didſt ſtrike through with his owne ſtaues the heads of his villages. They came out as a whirlwinde to ſcatter me: their reioycing was, as to deuoure the poore ſecretlie.

Thou didſt walke in the ſea with thine horſes vpon the heape of great waters.

When I heard my Bellie trembled, my lips ſhooke at the voyce, rottenneſſe entred into my bones, and I trembled in my ſelfe that I might reſt in the day of trouble; for when he commeth vp vnto the people, he ſhall deſtroy them.

For the figge tree ſhall not flouriſh, neither ſhall fruite be in the vines: the labor of the oliue ſhal faile, and the fields ſhall yeeld no meate: the ſheepe ſhal be cut off from the folde, and there ſhalbe no bullocke in the ſtalls.

But I will reioyce in the Lord, I will ioy in the God of my ſaluation.

The Lord is my ſtrength, hee will make my feete like hindes feete, and he will make me to walke vpon my high places.

To him all laud, all praiſe, all glorie be for ayes:
Vnto the ſinger chiefe vpon Meginathay.

The ſucceſſe of the ſaid preparation, according to a place of the reuelations, with a poeme thereupon.

AND I ſaw an Angel ſtand in the ſunne, who cryed with a lowde voyce, ſaying to all the foules that did flie by the midſt of heauen: come & gather your ſelues together vnto the ſupper of the great God, that you may eate the fleſh of kings, and the fleſh of high Captaines, and the fleſh of mightie men, and the

fleſh

fleſh of horſes, and of them that ſitte on them, & the fleſh of all free men, and bondmen, and of ſmall and great. *Reuel. cap. 19. ver. 17, 18.*

Come vultures come, and euery fowle of pray,
thou king of birdes, whoſe plumes indents the skie:
VVhoſe ſight my ſpright enflames with courage high,
and to mine eye doth Cæſars flag diſplay.
VVhoſe ſhape, whoſe ſhew, whoſe forme and feathers faire,
Braue ſpread bedecks the enſigne of the ayre.

Feede on the fleſh deducde from kingly loynes,
high Captaines teare, and tyre on great eſtates,
The Lord prouides theſe dainty delicates
for this his feaſt, in which he you enioynes
To eate the bands and chieftains they doe beare:
The waged wight and free aduenturer.

Come glutton gleade, who whiſtling ſkimſt the ske,
and greedy ſtoupſt and ſwapſt at euery ſinke
Thou abiect birde flie to the Ocean brinke,
where fleſh of mightie men, and Captains high,
The Lord of hoſts ordaind hath for thy pray,
That earſt in Spaine with Sakers did thee ſlay.

Come, come thou rauen that likeſt no hue but black,
and doeſt expreſſe thy nature by thy name,
Repoſing ere thy beautie in thy blame,
and thinkſt there is no lewdnes but to lack
Now tire thy beake vpon a Princes back.
and gorge on wights well worthie of their wrack.

Come carren crowes leſſe noyſom, yet not good,
who more exceed in number than in waight,
Behold for you a banquet and a baite.
embrue your feete and billes with Royall bloud,
Feede on the fleſh of men of high eſtate,
That mended mought, but did procraſtinate:

Come

Come Cornish chogh that topst the highest towres,
and findst more foode than birdes of better worth,
This direfull chaunce relate and chatter foorth
on each greene banke, and height of fayrest bowres,
Marke first their fault, and after marke their fall,
Thou chattering chogh, and red-bild ribalds all.

Come seapies come, that skir along the streames,
in rochets dight your conuocation make,
Beholde the stroke that the almightie strake,
on mightie men that drunken were with dreames.
Ne silent be, ne sowre, ne insolent,
The Epies of seas, let Seapies represent.

Come stately stares that want no words at will,
but all aloft doe argue things at large
This worke of waight receiue, and geue in charge
ring with your layes these captaines dolefull knil,
Though birdes you be of peace and not of pray,
God wil you weete and witnesse it for aye.

Come gastly owle the daughter of the night,
that lurkst in darke and loathst the gladsome day
Shrike and resound with irkesome loathsome lay,
this woeful waileful deadly ougly sight.
Tire on the bones of noble captaines high:
That loathing light haue lost the light thereby.

Come seamews, gulles, and cormorants so vile,
with all that liue by rapine and by spoile,
Marke whereto tendes your trouble and turmoile,
Your bodies fed, now feede your mindes a while.
Transformde you are by fleight of thought and pen,
From sundrie birdes to sundrie sorts of men.

L'ennoy.

O thou one, two, and three, eterne on liue,
who alwaies raignst in three, two and one,
Vncircumscript, and all doest circumscriue,

who

Come Corniſh chough that topſt the highoſt towres,
and findſt more foode than birdes of better worth,
This direfull chaunce relate and chatter foorth
on each greene banke, and height of fayreſt bowres,
Marke firſt their fault, and after marke their fall,
Thou chattering chough, and red-bild ribalds all.

Come ſeapies come, that skir along the ſtreames,
in rochets dight your conuocation make,
Beholde the ſtroke that the almightie ſtrake,
on mightie men that drunken were with dreames.
Ne ſilent be, ne ſowre, ne inſolent,
The Epies of ſeas, let Seapies repreſent.

Come ſtately ſtares that want no words at will,
but all aloft doe argue things at large
This worke of waight receiue, and geue in charge
ring with your layes theſe captaines dolefull kril,
Though birdes you be of peace and not of pray,
God wil you weete and witneſſe it for aye.

Come geſtly owle the daughter of the night,
that lurkſt in darke and loathſt the gladſome day
Shrike and reſound with irkeſome loathſome lay,
this woeful waileful deadly ougly ſight.
Tire on the bones of noble captaines high:
That loathing light haue loſt the light thereby.

Come ſeamewes, gulles, and cormorants ſo vile,
with all that liue by rapine and by ſpoile,
Marke whereto tendes your trouble and turmoile,
Your bodies fed, now feede your mindes a while.
Transformde you are by ſleight of thought and pen,
From ſundrie birdes to ſundrie ſorts of men.

L'enuoy.

O thou one, two, and three eterne on liue,
who alwaies raignſt in three, two and one,
Vncircumſcript, and all doeſt circumſcriue,

who